

all events, is clear of conformity to the world's foolish and soul-destroying customs. There are claims which can never be expressed in any contract or provided for by any rules of business—claims which appeal more to a man's sense of what he ought to do than to his consciousness of what he is bound to do; and it may be asked whether professors of religion are distinguished from the world by their readiness to recognize and acknowledge these. Amongst the things which show that although in the world we are not of the world, let us not forget that loyalty to the high, and generous, and noble spirit of Christianity deserves at least an equal place with abstinence from the world's amusements and abhorrence of world's grosser vices.

Few things are more characteristic of the world than pride: the pride of rank, the pride of fortune, which forbids, on the part of the higher and the richer, all but the faintest, coldest, and most offensively condescending notice of the lowlier and the poorer. The brotherhood of mankind the world does not recognize. If it believed (as perhaps, to a large extent, it does) that men have sprung, not from one original pair, but from 1000, including many pairs of apes, its practical denial of the rights and responsibilities of human fraternity could not be much more decided and scornful than it is. Now there certainly is nothing more repugnant than this pride to the letter and the Spirit of Christianity. But are we, or are we not, in this respect, conformed to this world? Do the distinctions of worldly pride enter the Christian Church, or do they not? Do we esteem men by Christian or by worldly standards of worth? We beg to call attention, also, to uncharitableness, malignity, revenge, worldly passions freely indulged in by the world; ruling, raging in the hearts of men of the world. Is there so very much less of them in the hearts of Christ's avowed disciples? Are they less inclined to think and to speak evil of one another? Are they readier to forgive and to forget a wrong? We ask these questions, not venturing to pronounce a decided opinion, but fearing that they are questions that cannot be answered to the satisfaction of an earnest inquirer into the nature of Christian character and life.

We speak as sincere professors of the Gospel of Christ, and to such we address these remarks. If we mean not to be conformed to this world we must add to our nonconformity to it in regard to worldly amusements, intemperance, impurity, and other recognized forms of worldliness, nonconformity to the world in regard to covetousness, and dishonesty, and unkindness, and pride, and all else, wherein the spirit of Christ differs from the spirit of the world, and the example of Christ from the example of the world. Again we would express our thank-

fulness for all such nonconformity to the world's folly and wickedness as does exist in the characters and lives of Christian people; but it will be seen that if we are not conformed to this world it is chiefly in matters of comparatively minor importance. It is well that Christians are not conformed to this world in going to theatres and to the racecourse, in refraining from card playing, and balls, and routs, and revels, and it were much better if, in addition to all that, we took care not to be conformed to the world in its far graver evils. Our Puritanism, being such as it is, provokes the ridicule and contempt of the world, and does so not altogether without reason; because it is so partial, so inconsistent, so strict in the lesser things, so lax in the greater: because it is a Puritanism that strains at gnats and swallows camels; because it is a Puritanism that

"Compounds for sins it is inclined to  
By damning those it has no mind to."

Let our Puritanism be complete, consistent; as strict against the love of money as against the love of wine; as averse to gambling in the market as to gambling on the turf. Let our nonconformity to this world be a nonconformity to all that is wrong in this world; and then, perhaps, it will command more respect, and, whether it do so or not, it will yield us what is of far greater value—the testimony of a good conscience and the approval of our Master who, describing His disciples, said—"They are not of the world, even as I am not of the world."  
*Plain Talk.*

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## Our Own Church.

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### INDUCTION AT EAST RIVER.

On the 26th ult., the Presbytery of Pictou met in St. Paul's Church, for the induction of the Rev. W. McMillan to the pastoral charge of that congregation, nearly all the clerical members of Presbytery were present. The Rev. P. Galbraith delivered an eloquent sermon, and afterwards spoke as follows: This Church as you are aware, became vacant in the summer of 1874, owing to the translation of the Rev. Donald McRae to St. Stephen Church, St. John. The congregation worshipping in St. Columbia Church, West Branch, with which this Church was up till that time united